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gress to be held in Pittsburgh, Pa., October 1-4, "for the purpose of standardizing the methods of Christian cooperation in the service of the community and the State." Reports will be submitted to the congress by eight commissions that have been making careful investigations since the first of the year. These reports are on Community Evangelism, World Evangelism, Social Service, Religious Education, Comity, Religious Publicity, International Justice and Good Will, and Principles and Methods of Organization.

PEACE COMMITTEE, NEW YORK STATE FEDERATION OF WOMEN'S CLUBS

A statement issued by the Committee to members declares that "Since the entrance of the United States into the war you may have questioned the advisability of continuing your peace work in your club, thinking that all has failed. On the contrary, the program of our peace committee has been endorsed both theoretically and practically by President and Congress. The patriotic character of our peace work receives sanction in the words of President Wilson in his address to Congress on April 2: 'Our object is to vindicate the principles of peace and justice in the life of the world.' Members of the Federation must do their part and stand firm in the determination that this must be the last war. You are reminded that by resolution adopted at Binghamton in November, 1914, there was recommended the organization of peace committees in every club for the creation of a strong public opinion to secure international organization. No club will fail to arrange for consideration of the vital matters involved in this work in its regular club program, and do all in its power to keep these aims and ideals consistently before the public. If you have a peace committee, keep it alive and active. If you have none, form one."

FELLOWSHIP OF RECONCILIATION

A recent letter issued to members of the Fellowship calls their attention to the following points:

1. Hope for the eventual success of the Stockholm Conference.
2. The necessity for such concrete utterances of Allied Terms of Peace as will give the German people a sense of greater security in peace than they find in the military power of their government.
3. The free discussion of all matters relative to peace in a spirit of good will.
4. The Fellowship's promised support of the conscientious objector.

CENTRALE FUER FRIEDENSBESTREBUNGEN

On the 4th of August appeared a first issue of *Die Versöhnung* (*Reconciliation*), advertised as "Organ der Centrale für Friedensbestrebungen," published in Zurich, Switzerland, by Dr. Charles L. Hartmann, and edited by Prof. Dr. R. Broda, the editor of another Swiss weekly, *La Voix de l'Humanité*. *Die Versöhnung* appears each Saturday, and contains original articles upon the peace movement and the European situation generally. The third issue, dated August 18, contains a brief compilation of opinion upon the Russian peace formula: "Peace without annexation or indemnities." These are short opinions from citizens of Germany, Italy, England, and Hungary. Theodore Wolff, editor of the Berlin *Tageblatt*, objects to the formula, in that

it implies a return to the *status quo*, and, although he states himself as opposed to annexations that are accomplished without consulting the will of those annexed, bids for such an alteration of the map of Europe as may be obtained by mutual consent in a "peace of understanding." Prof. Achille Loria, of the University of Turin, prefers as a formula: "Reorganization of all States on the basis of the principle of nationality," and declares the question of indemnities to be subsidiary to this, and only to be settled according to the exigencies of each separate case. Prof. Estlin Carpenter, of Oxford, believes in indemnity for Belgium, Serbia, and France, and annexation for England in the case of the African colonies. Privy Councillor Prof. Wilhelm Förster, of Berlin, declares that the Russian formula is too radical for either side to consider as it stands, but that any just basis of peace must be some formula which tends to approximate it. Former Procurator General Lino Ferriani, of Italy, interprets the formula with peculiar meaning, insisting on the return of Alsace-Lorraine to France, and Trieste, the Trentino, and the Adriatic coast to Italy. Dr. Alexander Giesswein, member of the Hungarian Reichstag, votes strongly for the literal interpretation of the formula, with the sole exception of annexation by sale or mutual agreement.

BETWEEN FRIENDS

THE DILEMMA OF THE "RELIGIOUS OBJECTOR."

The conscientious objector to military service who bases his objections on religious grounds confronts what must appear to him to be a very serious dilemma, with the imminent certainty of being logically impaled on one horn or the other. Either he must secede from the Union, or he must admit two most damnable conclusions concerning the God who has commanded him "Thou shalt not kill!" If through religious scruples he fail to obey the edicts of his Government, he is a secessionist pure and simple—if, that is, he declares that the only power he recognizes is the Divine. If that is so, he has no place in any temporal government, or in any country so ruled. If there be a spot on earth where only the laws of God are heard, to that spot he must repair; otherwise he is a man without a country.

If, however, he be unwilling to meet this situation, if he love any people or any nation sufficiently to admit fealty to its laws and loyalty to its government, then the second horn of the dilemma impales him. If he obey in all else, but asks exemption from necessary military service on the ground of religious scruples, he admits two things implicitly: first, that his good faith with his God can be bankrupted through obedience to his national oath of allegiance, and, second, that his God counsels disobedience and disloyalty. For if acceptance of military service can violate his conscience, in effect it can destroy his integrity with his God; and if maintenance of that integrity implies not meeting fairly the implications of citizenship in a democratic community, then it implies, no less, disloyalty.

What escape has the objector? Only this: to face his dilemma courageously and to walk blandly through it! Dilemmas are often wholly mythical animals, and this one has an existence only in the too hasty conclusion of an excited mind. That conclusion is, that because a Divine injunction and a temporal command seem to conflict, that conflict must be real, and the pitiable object of their combined

urgence must be crushed between them. The conflict is, in truth, a myth. Is not the very notion that the purposes of the United States Government can run counter to the purposes of God ridiculous? Is not the serious consideration of such a possibility in itself sacrilegious? Granted that it is true that man is divinely enjoined "Thou shalt not kill," that by no means makes it true that a man is urged by his God to disobey the commands of his government. If there be any doubt on this point, let us consult the precedents and the law in the case. The authority consulted may be ignored by some, but not by the religious objector. It runs as follows:

And they asked him, saying: "Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God. Is it lawful for us to give tribute unto Cæsar?"

But he perceived their craftiness, and said unto them: "Show me a denarius. Whose image and superscription hath it?"

And they said: "Cæsar's."

And he said unto them: "Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Now, it may be fairly said that the duty of a citizen, whose oath of allegiance has been given and accepted, to bear arms in defense and support of his nation's policies bears "the image and superscription of Cæsar." His government can claim his body and its service as it can claim the U. S. equivalent of *denarii*. It can order him to take arms, to embark, and to take his place in the trenches in France. These are "Cæsar's" to command and the citizen's to render. As for that citizen's conscience—where in Holy Writ is it said that a man's conscience is a matter between himself and his government? The attempt to mingle thus material and spiritual entities is man's own invention and never has it failed to result in his confusion. The strange chemistry that would so amalgamate entities as distinct and apart as earth and Deity results only in raising poisonous cerebral vapors in which are seen the horrendous but virtually non-existent shapes and forms such as this particular pet dilemma of the conscientious objector.

The religious objector bases his case upon his faith in the reality of the Divine injunction. May one not counsel him, for his peace of mind, more courage in that faith? Dare he trust that God is more powerful than government? Dare he believe that his government cannot bring to pass any situation in which his conscientious scruples will be violated? Dare he resolve that his God does not need his help in seeing to it that, if he earnestly desire to obey the Divine command, he may do so? It takes courage, verily, to render unto God the things that are God's. Will the objector help his case, either before God or man, by weakly compromising in the attempt to render God's tribute to Cæsar?

## JOINING THE ISSUE

Controversy over a fact, affirmed by one side and denied by another is known in law as an "issue." Taking up the two sides respectively is called "joining the issue." A great need of the peace movement in the argument with its opponents is first to "join the issue." With this aim in view this department was started. It is hoped that many of our readers will be stirred to add their wisdom to this process of "joining the issue." Any intelligent contribution to the problem, if not too long, will be welcomed.—THE EDITOR.

CARTHAGE, Mo., August 5, 1917.

SIR: Far from being out of sympathy with the cause you represent, I have been in such a state of confusion and dis-

tress owing to the entrance of our country into this terrible world war, that I have neglected to go on with my usual affairs of life, and this largely accounts for my failure to respond to your first letter.

The ADVOCATE OF PEACE I do fully appreciate and it is the rock to which I cling in these times of trouble. If it could be placed in every home in the land, I believe that its monthly message of sound thinking would go a long way in stiffening the determination of the American people to see that this war is a war to end war and to bring about disarmament.

There seems so little else that we, who believe war a wicked sin and that our world can be properly governed, may undertake to bring about this reasonable end.

Sincerely yours, MARTHA C. TAAFFE,  
*Missouri Equal Suffrage Association.*

SPRINGFIELD, MASS., August 6, 1917.

SIR: I want to take time to commend the sentiment of the August number, especially the article entitled "What We Are Supporting." I think it is a good sound basis for every sensible peace man.

Yours truly, REV. G. V. STRYKER,  
*Superintendent American International College.*

DEPARTMENT OF LABOR,  
OFFICE OF THE ASSISTANT SECRETARY,  
WASHINGTON, August 11, 1917.

The American Peace Society, 612-14 Colorado Building,  
Washington, D. C.

GENTLEMEN: I take pleasure in enclosing annual membership fee and in doing so wish to thank the Society for the high plane, practical as well as high, on which it has placed the ADVOCATE OF PEACE, and also for its excellent editorship. It requires leadership of a high order to determine in any emergency at a period of the world's history when wars have not yet been eliminated from social activities, to determine in behalf of a genuine peace movement, what it is best and most righteous to do. It seems to me that this is the kind of leadership which so far at least as the ADVOCATE OF PEACE is concerned has been given us by the American Peace Society. If I were in a position to make liberal contributions without curtailing contributions in other directions to which I am obligated, I should be glad to make my subscription this year more than usual.

Again thanking you, I am,  
Very truly yours,

LOUIS F. POST.

The portion following of a letter, which recently appeared in the New York Tribune, throws its own light upon the assertion that some forms of pacifism are at the present moment ill-advised:

The mouth of sedition should be shut by a bullet.

I am not boiling with rage, Mr. Editor. I am not even excited. The point is this—my son, my only child, in prompt response to his country's duly sounded call, is today headed for the French trenches, there to be the target for German bullets. Every voice raised here at home to discourage others from going with him, they to back him and he to back them, and so to make their mighty work a success at the least sacrifice to any, increases the chance, already considerable, that he will never come back to his mother and me. I think that that voice ought to be stilled before his has been.